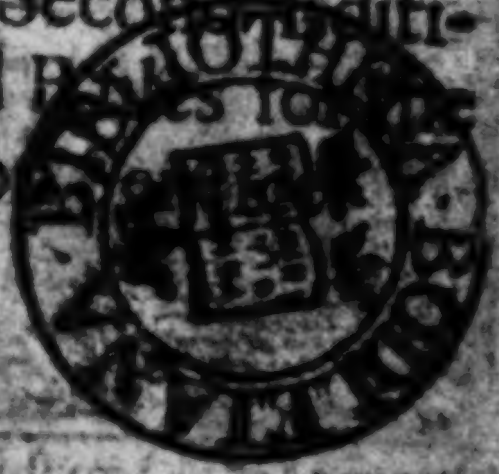
Ao 1695

THESE Rules are published to shew in what good Order the Publick Service of the Church of *England* is, and the Excellency and Usefulness of it, when it's Rules are duly observed.

To this Second Edition is added Rules for the Communion



I was glad when they said unto me.
We will go into ye house of ye Lord. *Psal.*

O come, let us worship, and fall down. a
kneel before the Lord our Maker. *Psal.*

RULES

For our more

Devout Behaviour

In the time of

Divine Service

In the

Church of *England.*

v. Ecclesia

Together with an Account of the several Places and Hours in and about the City of *LONDON*, where the Service of the Church is Celebrated Morning and Evening, every Day in the Week.

Second Edition with Additions.

London, Printed for *S. Keble* at the *Turks-Head* in *Fleetstreet*, 1687.

IMPRIMATUR.

Johannes Battely *Reverendissimo Pat. & Dom. Domino* Wilhielmo *Archiep.* Cant. *à Sacris Domesticis.*

Feb. 11*th.* 1686.
Ex Ædibus Lambethanis.

RULES

For our more Devout Behaviour in the time of Divine Service in the Church of England.

THESE few following Rules for our more devout behaviour in the time of Divine Service of the Church,

Church, I thought good to recommend unto you: Not to inſtruct the knowing, but to inform the ignorant, who either enter not Gods Houſe at all; or if they do (it may be) are not imployed as they ſhould be there; which is an evil, the conſequence whereof they conſider not. For either they

they offer to God no Sacrifice at all; or elſe perform it in ſuch an undue manner without that reverence and devotion which becomes that holy place.

Now to correct theſe evils, ſo that Perſons may come to the Houſe of God, as they ſhould come, both knowing-

ly, and underſtandingly, and alſo do what there is fit to be done; and (if without prejudice thou wilt read and well weigh theſe few following Rules) I am willing to believe thou wilt not be the worſe; nay, by Gods Bleſſing, thy mind may be made more Devout, and conſequently thy Soul

Soul much bettered by the obſerving them.

1. Let us take order that we may be there from the beginning to the end; that our hearts and tongues may bear a part throughout; which is a good means to make us partakers both of the Abſolution at the beginning of Prayer, and the Bleſſing

Bleſſing at the End.

2. When we are entring into the religious Aſſemblies, Let us conſider that we are entring Gods Houſe, that holy Place, where Gods moſt dread Majeſty is peculiarly preſent, which is enough, one would think, to ſuppreſs any unworthy and irreligious actions or thoughts. 3. Let

3. Let us not come only as Spectators to a Theatre, to hear much, learn little, and do nothing. But as those that have an interest in Gods service: All being bound to this their duty according to their abilities and callings: And that even out of the Mouths of Babes and Sucklings, *Ho-*

sanna's

ſanna's may be offered unto God.

4. Conſider, that he, that dwells in Heaven, hath an eſpecial eye upon that place, above all other, not only to defend it, 2 *Mac.* 3. 39. But to obſerve our carriage within it. Therefore as to your Carriage and Demeanour in the Houſe of

God

God, you are commanded, *Keep thy foot, when thou goeſt into the Houſe of God*, Eccleſ. 5. 1. Enjoyning thee, Firſt, to beware of all light, unſeemly, undecent, and irreverent carriage, and to ſhew humility and devotion in all the geſtures of the outward man; *bowing down* thy ſelf, *and kneeling be-*

fore

fore the Lord thy Maker, Pſ. 95. 6.

5. For when our buſineſs is with God; we are to mind what we come about, to have our minds, our hearts, and affections, ſet only upon it: When we come into the Houſe of God, which is the figure of Heaven, we are to leave the Earth and

and the World behind us, and to have our converſation only in Heaven.

Well then conſider what thou art, and what God is, into whoſe ſpecial preſence thou art to enter, and what thy buſineſs is with him. Thou art a feeble infirm Creature, made up of nothing

but

but wants and weakneſſes; God is a Creator alſufficient to heal thy infirmities, to ſupply thy wants, and to manifeſt his ſtrength in weakneſs; therefore when you are come unto the publick Service of the Church, let no pretence interrupt or take you off from any part of the Divine Service. When

When you come to the Church door, Consider, that you are now upon entrance into the Presence Chamber of the great King of the World, whose Throne of Glory is in Heaven above, but his Throne of Grace in his Temple here below; Say then to your self. *Surely the Lord is in*

this place. How dread-ful is this place? This is none other but the Houſe of God, this is the gate of Heaven, Gen. 28. 16, 17. *Bleſſed are they who dwell in thy Houſe: they will al-ways be praiſing thee*, Pſal. 24. 4. And moſt happy were I, could I both eſteem it, and make it my greateſt joy, and con-

ſtant

ſtant labour of love, to praiſe the Lord in his Temple.

Having entred into the Church with due reverence, you may at the firſt kneeling down, preſent your ſelves to Almighty God in one of theſe or the like ſhort E. jaculations.

Let the words of my

mouth, and the Meditations of my heart, be now and ever acceptable in thy sight, O Lord my strength and my Redeemer, Ps. 19. 14.

Or,

Holy, holy, holy, Lord God Almighty, which was, and is, and is to come, fit us all for thy Service, Revel. 4. 8.

Or,

O most merciful God give us grace to make the best use of our time in thy House: Graciously, accept us all, that come hither to present our selves, our souls, and bodies unto thee, for Jesus Christs sake that vouchsafed to present himself bodily in the Temple for us, in great love and humility.

Now having ſeriouſly conſidered all that is beforementioned, and being reſolvedly bent to do it too, upon thoſe ſerious conſiderations (for it is lamentable to reflect what abſurd things are done in the time of Divine Service) then it will in the next place concern us to prepare for that

that ſpiritual and hea=venly Work, we there meet about.

Where firſt the Service begins with a recital of ſome pertinent Text of Holy Scripture.

Then follows a grave Exhortation, being a pathetical admonition of the great and weighty ends and purpoſes of our

coming thither.

Therefore when the Miniſter exhorts you, out of the Word of God, to confeſs and acknowledge your ſins, and wickedneſs, harden not your heart, but with all poſſible humility both of Body and Soul, ſay after the Miniſter in the Confeſſion of Sin: and to this,

this, and to every Prayer, or other Act of Divine Worſhip, where 'tis preſcribed, neglect not to ſay, *Amen*; for that is, as it were the Seal to confirm to your Soul the benefits thereof.

The next is a general Confeſſion, of an admirable compoſure (for what can be contrived more

more fully and effectually than this which is) to be ſaid joyntly of the whole Congregation, accompanying the Miniſter, all meekly kneeling upon our knees; with pure hearts and humble voices.

Now after this humble Confeſſion, whilſt we continue on our knees in the

the poſture of Penitents, the Prieſt (to whom God hath committed the Miniſtry and word of Reconciliation, and ſo given him power and commandment to declare and pronounce unto his people being penitent, the Abſolution and Remiſſion of their Sins) according to the ſacred autho-

rity

rity and commiſſion giv-
en him from Heaven,
ſtands up to your great
aſſurance and comfort to
pronounce the Divine
Abſolution.

Which Abſolution is
to be pronounced by the
Prieſt alone, and this I
urge becauſe I have
heard ſome ſay the Ab-
ſolution a loud after the
Prieſt

Prieſt; as if we could pardon our ſelves.

Neither are they to repeat any of the other Prayers with an audible voice, except the Lords Prayer, and the Reſponſes, becauſe they thereby give great diſturbance to others in their devotions.

When the Miniſter comes

comes to the words of Abſolution, bow down your head, and ſay ſoftly in your heart, *Lord, let this Pardon pronounced by thy Miniſter fall upon my ſoul, and ſeal thereunto the forgiveneſs of all my ſins.*

And now looking upon our ſelves as abſolved from our ſins, upon our Repentance and Faith in Chriſt. After

After this ſucceeds the Lords Prayer, we all repeating it with him; for now we take the boldneſs to call him Father, humbly addreſſing our ſelves to him in that divine Form of Prayer, which he himſelf hath given us, and the Church has made it as the beginning of our moſt ſolemn Service.

Then

Then a pious Ejaculation or two, being lifted up both by Prieſt and People unto God for ability to praiſe him, and ſpeedy ſuccour and relief from him againſt our adverſary the Devil.

The Prieſt. *O Lord open thou our Lips*, &c.

Now we are all directed by the Church to ſtand

ſtand up, and that we may alſo with united hearts and voices in the higheſt ſtrain profeſs and ſay, *Glory be to the Father*, &c. and ſo to give glory unto God; as it becometh Chriſtians diſtinguiſhed from Jews, Turks, Pagans, or Infidels and Hereticks, in thoſe moſt Chriſtian Hymns,

and that ſhort abridgement of our Creed, and the Myſtery of the Holy Trinity, God the Father, Son, and Holy Ghoſt, into whoſe name we were baptized.

Then the Prieſt exhorts you and ſays, *Hallelujah*, or *Praiſe ye the Lord*, and we anſwer, *The Lords name be praiſed.*

It

It follows next, that we ſhould in the moſt cheerful poſture (which is ſtanding) exhibit to God our Lauds and Praiſes (in the 95 *Pſalm.*)

This is an Invitatory Pſalm; for herein we do mutually invite and call upon one another, being come before his Preſence to Sing to the Lord, to

ſet forth his Praiſes, to hear his voice as with joy and chearfulneſs.

All Pſalms and Hymns are to be anſwered Verſe by Verſe with the Minier, that ſo all may joyn and bear a part in the Service of God: for, *in his Temple doth every man ſpeak of his honour*, Pſal. 29. 9. And here although you

you cannot read, yet your heart may join with them that do read; and your Mouth alſo may ſhew forth the Praiſe of God, by ſaying after every Pſalm, *Glory be to the Father*, &c. Or elſe, if it fall in courſe, *As it was in the beginning*, &c. adding always, *Amen*, to expreſs how affectionate-

ly you desire the Glory of God.

Then follows the Psalms in order as they are appointed to be read over every Month, (all the people standing) and at the end of every Psalm shall be repeated, *Glory be to the Father*, &c.

After which the Church gives us a kind of

rest

reſt to our Devotions, that they tire not: For now we ſhould with all devout diligence, ſober, ſerious, and grave attention, hear the firſt Leſſon read out of the Old Teſtament by the Prieſt.

After which is ſaid devout Hymn (all ſtanding) commonly called *Te Deum Laudamus*

compoſed, as it is ſuppoſ-
ed, by St. *Ambroſe*, *We praiſe thee O God*, &c.

Then is to be read the ſecond Leſſon, taken out of the New Teſtament; and at the End is ſaid or ſung (all ſtanding) *Bleſſed be the Lord God of* Iſrael; or *O be joyful in the Lord.* (A Leſſon we have out of both Teſtaments, that

we

we may see their admirable agreement,)

It was the priviledge and happiness of the *Jews*, that *Moses* and the Prophets were read in their Synagogues every Sabbath day. But behold a greater than *Moses* is here, and one whom all the Prophets foretold of, and pointed to.

We

We have moreover Chriſt and his Apoſtles, and ſo our Ears are Bleſſed with that; the accompliſhment of which the Holy Men of Old did long for, and expect ſhould be in due time. But they ſaw only afar off.

Next in order ſucceeds the Apoſtles Creed;

or

or ſummary of our Chri-an Faith, to be rehearſed joyntly both by Prieſt, and all the People ſtanding: Our ſtanding up, with the reſt of the Congregation, to ſignifie and delare, that you will ſtand to this Faith, and earneſtly contend for it as being the ſame which was once given to or by the

the Saints, the holy Apoſtles.

After this a pious ſalutation of Chriſtian and mutual Love, entertained between Miniſter and People, (Prieſt, *The Lord be with you*; Anſw. *And with thy Spirit*.

After this we are called upon again to compoſe our ſelves for Prayer

on

on our knees, with a *Let us Pray.* A wholsome form of words frequently used to rouze and rally our sleeping and wandring Devotions.

Then succeeds the Lords Prayer for all the Disciples of Christ to joyn in, as he hath taught them to call upon that God in whom they believe. After

After this the Miniſter ſtands up again (to teſtifie the authority of his Function in making interceſſion by Prayer with God) and he and the people together, lift up ſeveral pithy Ejaculations unto Heaven, for Mercy and Salvation; for King and Subjects, Miniſters and People, for Peace and Holineſs. Up-

Upon which follows more ſolemn Prayers, (all devoutly kneeling) *viz.* the Collect for the day, for Peace and Grace, the Litany on Sundays, Holidays, Wedneſdays, and Fridays. The word Litany imports no more but a certain form of moſt earneſt Supplications; and ſuch indeed is this

this preſented, wherein Prieſt and people are to ſtrive together, as mutual helpers each to other, in the wreſtling with God for a ſpecial bleſſing upon themſelves and all others) the Interceſſion for the Kings Majeſty, for the Royal Family, for the Clergy and People, for all Eſtates and Conditions

ditions of Men, and the general Thanksgiving never to be omitted. Each of a grave, and pious, and profitable compoſition, and worthy a more di- diſtinct conſideration, which you may ſee more at large in Dr. *Comber*, upon the Book of *Common Prayer*.

And then we conclude

our daily Prayers with that excellent form of St. *Chryſoſtome's*, *Almighty God*, &c.

And we ſhut up all with that Apoſtolical form of impetrating a Bleſſing at our departure, from the Holy Trinity, and each Perſon therein, *The Grace of our Lord Jeſus Chriſt, and the Love of God*

God, and the fellowſhip of the Holy Ghoſt be with us all evermore, Amen.

Here to be ſome ſhort Ejaculations to our ſelves. As

Bleſſed be thy great and glorious Name, O Lord our God, for this opportunity more of praiſing thee for thy mercies, and making my wants known unto thee,

through the merits of our Saviour Jesus Christ.

Or any other ſhort one.

Then riſing up and making thine humble adoration before the Throne of Glory, ſay,

Hallelujah; *Salvation be unto our God, and to the Lamb for ever*, Amen.

Depart

Depart with a glad heart, and a chearful Countenance.

SOME SHORT RULES For our more Devout Behaviour In the TIME of the Communion SERVICE.

UPON *Sundays* and Holidays, we proceed to the Communion Service. The Prieſt

Prieſt ſtanding on the North ſide of the Table (the People all kneeling) ſhall ſay the Lords Prayer with the Collect following.

Then ſhall the Prieſt, turning to the people rehearſe diſtinctly all the Ten Commandments, and all the people, ſtill kneeling, ſhall after every Commandment,

Commandment, ask God mercy for their transgreſſion thereof for the time paſt, and grace to keep the ſame for the time to come. As followeth. *Lord, have mercy upon us, and incline our hearts to keep this Law.*

Then ſhall follow one of the two Collects for the King, and the Collect for the

the day: And immediately after the Collect the Prieſt ſhall read the Epiſtle, and then the Goſpel, the people all ſtanding up, to ſignifie our deſiring it.

And the Goſpel ended ſhall be ſung or ſaid the Creed following, the people all ſtanding as before.

Then

Then ſhall follow the Sermon, or one of the Homilies.

Sermon being ended, and if there be the Sacrament of the Lords Supper, then fall upon your knees, and with all reverence, ſay this Ejaculation.

O Lord ſtrengthen me againſt the temptations of Satan,

Satan, who ſtrives to draw away my heart from thee; and accept the Prayers which we have made and ſhall now make unto thee, through Jeſus Chriſt our Lord, Amen. Or ſome other Prayer out of your own Book if you have time.

Which done joyn with the Congregation in the Communion

Communion Service (all kneeling in a ſettled and fervent devotion: for when we pray, our minds ought not to be fixed on any thing elſe, for God will have the whole heart or none). The Prieſt returns to the Lords Table and begins with ſome ſelect ſentences of Scripture wherein God either commands

commands us to be charitable, or elſe promiſeth a bleſſing to thoſe that are ſo. And then we pray for the whole ſtate of Chriſts Church Militant here on Earth, whereby we profeſs our ſelves to be real Members of it, and deſirous to hold Communion with it, in Chriſts myſtical Body and Blood. Then

Then ſhall the Prieſt ſay this Exhortation, *Dearly beloved in the Lord*, &c.

Then ſhall the Prieſt ſay to them that come to receive the holy Communion. *You that do truly and earneſtly repent you of your ſins*, &c.

Then ſhall this general Confeſſion be made, all

all kneeling humbly upon their knees, after the Prieſt, ſaying, *Almighty God, Father of our Lord Jeſus Chriſt*, &c.

Now after this humble Confeſſion of our Sins, the Prieſt ſtands up pronounces unto his people being penitent the Abſolution and Remiſſion of their Sins. *Almighty God*

our

our Heavenly Father, &c.

(And now looking upon our ſelves as abſolved from our Sins upon our Repentance and Faith in Chriſt. We may boldly and chearfully preſent our ſelves unto the Lords Table;)

Then ſhall the Prieſt ſay, *Hear what comforta-words our Saviour Chriſt ſaith*

ſaith unto all that truly turn to him, &c.

After which the Prieſt ſhall proceed, ſaying, *Lift up your hearts.*

Then ſhall the Prieſt turn to the Lords Table and ſay, *It is very meet, right*, &c.

Then ſhall the Prieſt kneeling down at the Lords Table, ſay (in the

name of all them that ſhall receive the Communion) this Prayer following, *We do not preſume to come to this thy Table*, &c.

When the Prieſt, ſtanding before the Table, hath ſo ordered the Bread and Wine, that he may with the more readineſs and decency break the Bread before the People, and take

take the Cup into his hands, he ſhall ſay the Prayer of Conſecration, as followeth, *Almighty God, our Heavenly Father*, &c.

Now be attentive to the actions of the Miniſter; and when you ſee him breaking the Bread, and pouring out the Wine, meditate, how

Chriſts Body was broken and his blood ſhed upon the Croſs for us,

When thou art come to the holy Table;

Firſt, humble thy ſelf in an unfeigned acknowledgement of thy great unworthineſs to be admitted there, and to that purpoſe remember again, between God and thine

own

own ſoul, ſome of thy greateſt and fouleſt Sins, then meditate on thoſe bitter Sufferings of Chriſt, which are ſet out to us in the Sacrament, Conſider this, and let it work in thee, Firſt a great hatred and a firm reſolution againſt them, for the time to come.

Then liſt up your

heart with this or the like ejaculation. *Lord I am not worthy by reaſon of my ſins to approach before thee: but ſeeing it hath pleaſed thee in mercy to call me to thy Table, behold in humility and obedience I come.*

Then ſhall the Miniſter firſt receive the Communion in both kinds himſelf; and after, the people,

people, all meekly kneeling. Before we receive, when the Minister is coming to distribute, and to offer the Elements unto us, (considering that Christ with all his benefits are offered unto us by God, as well as the Elements by the Minister) then meditate thus with your self.

Chriſt with the benefits of his death doth now come to ſanctifie and comfort my ſinful Soul, in full aſſurance whereof I am to receive theſe Signs and Seals at the hands of his Miniſter.

And as you ſtretch out your hands to receive the Body or Blood of our Lord Jeſus Chriſt, lift up your Soul in Faith with this

this or the like Ejaculation,

Come Lord Jesus unto thy humble Servant, as my trust is thou wilt.

Our Church hath here provided this concluding Banquet of Prayers and Praises, imitating our Saviours Pattern, so that we may all with one heart and voice now say

most

moſt chearfully; *Our Father*, &c. the People repeating after the Prieſt every Petition, all kneeling.

After ſhall be ſaid.

O Lord and Heavenly Father, &c. or *Almighty*, &c.

Then ſhall be ſaid or ſung.

Glory be to God on high, &c. Then

Then the Bleſſing.

And now Praiſing God for his goodneſs, depart lovingly together with chearful hearts, that God hath ſo graciouſly entertained, us his unworthy Servants.

And theſe few things now mentioned, may through Gods Grace, help you to ſuch a pious go-

government of your self at the time of receiving the holy Sacrament, as may make it turn to your great and endleſs comfort.

And now I pray and beſeech you, for the Love you have to Chriſt, and for your own Souls ſake, and the Churches ſake, to come with more reve-

rence,

rence, for I have ſeen in the Church, People ſitting, and ſome, that count themſelves Loyal Subjects, ſtanding at the time of the Prayers of the Church, which is a moſt lamentable thing to do (if there be place for kneeling) if we conſider we are in that holy Place, where Gods Majeſty is re-

repreſented, and our Lord Jeſus Chriſt, who ſhall judge us all at the laſt day; who is a God of purity, in whoſe preſence the brighteſt Angel is impure.

Therefore let all thoſe that have done amiſs beg pardon for it, and be more devout for the time to come;

It is the Duty of all you that are Parents to take care that your Children, as well as your ſelves, as often as they can, repair unto the publick Service of the Church, on the Week days; for in this City of *London*, we have ſo great opportunity, and our Churches ſo near us, and

Prayers

Prayers Morning and Evening in theſe places following every day in the Week.

THE

THE
Daily Hours
OF
PRAYERS
BOTH
Morning and Evening
In and about the
CITY of *LONDON*

Every day in the Week,
throughout the Year,
in theſe Places, *viz.*

	Mo.	E.
At Whitehal Chappel	6.10	4
At St. James Chappel	6.10	4
At St. Peters Westmin.	6.10	4
At the B. of Londons house.	10	3
At the B. of Ely's House	11	3
At the Temple	8	4
In Term Time	7	4
At Grays Inn	11	5
At Lincols Inn	11	5
At *the Charter House*	10	3
St. Austins at the Old Change.	0	6
St. Andrew Undershaft in Leaden-hall-street.	6	0
St. Antholins Watling-street	6	0

St.

	Mo.	E.
St Botolph without Aldersgate	10	0
St. Bennet Pauls Wharf	11	3
St. Christopher near the Exchange	6	6
St. Clement Danes without Temple Bar	10	3
St. Dionis Back-Church in Limestreet	8	5
St. Dunstan in the West in Fleetstreet	7	8

	Mo.	E.
St. Dunſtan at Stepny	11	3
St. Edmond-the King in Lumbardſtreet	11	7
St. Giles in the Fields	6	0
St. Gregory by St. Pauls	6	0
St. Helen near Biſhopſgate	9	4

St.

	Mo.	E.
St. James Clerkenwel	10	0
St. James Westminster	11	4
St. Katherine near the Tower	11	0
St. Lawrence Jewry near Guild-hall.	11	8
St. Lawrence Pountney near Cannon-street	0	2
St. Mary Le Bow in Cheapſi.	8	8
St. Martin Ludgate	11	3

	Mo.	E.
St. Mary Woolnoth in Lumbardſtreet	11	0
St. Martins in the Fields	6	5
St. Peter in Cornhil	11	4
St. Peter Poor in Broadſt.	10	3
St. Paul Cov. Gard.	6,11	3,5
St. Swithin at Londonſtone	11	4
Holy Sepulchres Pariſh without Newgate	6	3
Somerſet Houſe in the Strand for them of the Church of Engl.	7.10	4

Therefore

Therefore what great Bleſſings do we loſe, by neglecting to come to the publick Prayers of the Church. We have time for every thing elſe, and ſhall we not find time for this great concern of our Souls? For with what confidence can we expect a Bleſſing from our Heavenly

Father without asking it, and what an ungrateful thing it is to receive Bleſſings at God's hand daily, and not as daily to acknowledge and give him thanks for it in publick every day as well as in private? For by the publick we let the World ſee we are not aſhamed of our Religion; for St. *Paul* ſaith

ſaith, *be careful for nothing, but in every thing by prayer and ſupplication with thankſgiving, let your requeſt be made known unto God,* Phil. 4. 6.

And that we may do it then with chearfulneſs and readineſs of heart (which makes all our ſervice the better accepted) I will put you in mind

mind of the kingly Prophets delights in this kind of ſervice, who was able to ſay, *Every day will I give thanks unto thee, and praiſe thy Name for ever and ever.* Pſ. 145. 1. and in Pſal. 55. 18. he ſays, *In the Evening, and Morning, and at Noon day will I pray, and that inſtantly, and he ſhall hear my voice.*

A Prayer to be used before reading the Holy Bible.

O Lord whose word is a two edged Sword, to cut down all things that shall rise up against the same, bless me, I beseech thee in the reading of this thy

thy holy and heavenly Word, prepare me with reverence to read it, enlighten my understanding to understand it, work in me, true obedience to submit my self unto it, that I may lay it up in the Closet of my heart, and bring it forth in my Life and Conversation.

Through

Through Jesus Christ our Lord and only Saviour.
Amen.

FINIS.

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